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Gleanings from the *Mahāvastu**

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1. *vācana(ka)* / *yācana(ka)*

In a new edition Mv (KM)¹ we find the following passage:

tasya dāni Upakasya māṇavakasya Gaṅgākule māṣaṃ (Senart 3.184 *māṣa*)
aparasya puruṣasya sakāśāto vācanakaṃ labdhaṃ (“Then the young Brahmin
Upaka obtained a coin as a *vācanaka* from a man on the banks of the river
Ganges”²).

All the manuscripts read *vācanaka*; Senart emended it to *yācanaka* (J. III 180 “...Upaka has begged and obtained a penny..”).

Edgerton rejected the reading *vācanaka*, and accepted Senart’s emendation; BHSD s.v. *yācanaka* “alms, the result of begging: Mv iii.184.17 (prose) *māṣa aparasya puruṣasya sakāśāto yācanakaṃ* (mss. *vāc°*, but em. certain) *labdhaṃ*”.

PTSD defines *vācanaka* as follows: “At J III. 238 *vācanaka* is used by itself (two brahmins receiving it). It refers to the treating of brāhmaṇas (br. teachers) on special occasions. It is not quite sure how we have to interpret *vācanaka*. Prof. Dutoit “Brahmanen-backwerk” (i. e. special cakes for br.); BR give *vācanaka* in meaning of “sweetmeat”.”

The word *yācanaka*, whose meaning in Skt is limited to “beggar, asker” (see MW and PW s.v. *yācanaka*), can also be used in the sense of “alms”, cf. Śikṣ 145.2 *yācanaka-guruko* “desirous of *yācanaka* (i.e. alms)”; Avś 32 *yācanakahetor* “in order to obtain alms”.

Thus, Senart’s emendation seems reasonable and it is gramatically correct, however, in fact, it is unnecessary, because *yācanaka* and *vācanaka* are virtually the same. The former is a Sanskrit form, while the latter is a vernacular one. However, *vācanaka* means not only a “sweetmeat, cake” etc.; but also a donation, or an offering in a more general sense, also including certain types of food given to *brāhmaṇas* on special occasions. This is confirmed by the following occurrence in the mss. of the *Mahāvastu*. When there was a *Kaumudī* festival held in the city, Upaka received a single coin (*māṣa*) as a *vācanaka*. Here *vācanaka* does not mean “cake / sweatmeat”, but a donation in the form of a coin.

The form *vācanaka* is found also in the following sentences:

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¹ A new edition of the *Mahāvastu*, based on the sole palm-leaf ms. Sa and the oldest extant paper ms. Na, currently under preparation by Seishi Karashima and Katarzyna Marciniak at The International Research Institute for Advanced Buddhism, Soka University. Hereafter abbr. Mv (KM).

² Unless otherwise indicated, translations are mine.

Jā III 238.15-16:

tattha ekasmiṃ kule “brāhmaṇe bhojetvā vācanakaṃ dassāmā” ’ti pāyāsaṃ pacitvā āsanāni paññattāni honti (“There, a family thought “having fed the brahmins, we shall give [them] offerings (*vācanaka*)”, and having cooked rice porridge, [they] prepared seats”³);

Jā III 238.22:

te tattha bhuñjitvā vācanakaṃ gahetvā maṅgalaṃ vatvā nikkhamma rājuyyānaṃ agamaṃsu (“They ate there, took the offering (*vācanaka*), said the blessings, went out and headed toward the king’s garden”⁴);

Jā III 171.22:

“tāta, ahaṃ na gacchāmi, tvaṃ ime pañcasate māṇave gahetvā tattha gantvā vācanakāni paṭicchitvā amhākaṃ dinnakoṭṭhāsaṃ āharā” ’ti pesesi (“[A brahmin has sent his son] saying: “O my dear, I myself will not go. You take these five hundred young brahmins and go there. Receive the offerings and bring the share that is given to us.”⁵);

Jā IV 391.15:

ath’ ekadivasam eko gāmaṇvāsī “brāhmaṇavācanakaṃ karissāmī” ti ācariyaṃ nimantesi (“Then one day a villager invited the teacher saying: “I shall make offerings to brahmins”⁶).

Dhp-a II 84.16:

ath’ ekadivasam ekasmiṃ brāhmaṇavācanake thullasāṭakena saddhiṃ pāyāsapātiṃ labhitvā... (“One day, during an offering to brahmins, together with a coarse cloth⁷ he received a bowl of boiled rice...”).⁸

Thus, the meaning of the word *vācanaka* is not limited to “food, cake, sweatmeat” offered to brahmins as donations, but comprises also some other kinds of offerings that might be given to them on special occasions; in fact, its meaning may be more general. In the above examples from Jā one can understand *vācanaka* either as “food” or in a broader sense “offering”, but in the reading in Mv it is *māṣa* “a coin” which is *vācanaka* “donation, offering” given to the young Brahmin Upaka, therefore, *vācanaka* cannot mean “food, cake” here.

³. Cf. Jā(tr): “In one of the houses in the city the people of the house had cooked rice-porridge and prepared seats to feed brahmins and give them portions”; Dutoit III 261-262: “Dort hatten in einem Hause die Leute gedacht: “Wir wollen Brāhmanen Nahrung spenden und ihnen Backwerk geben”.”

⁴. Cf. Jā(tr): “They ate and took their portions, and then with a blessing left and went to the king’s garden”; Dutoit III 262: “Nachdem sie dort gespeist und ihr Backwerk empfangen hatten, dankten sie in schönen Worten, gingen aus der Stadt hinaus und begaben sich nach dem königlichen Parke”.

⁵. Cf. Jā(tr): “My dear son, I am not going, but you are to go there with these five hundred disciples, and receive the cakes, and bring the portion that falls to my share”; Dutoit III 188: “Mein Sohn, ich gehe nicht hin. Gehe du mit diesen fünfhundert jungen Brāhmanen dorthin, nimm die Brāhmanengaben in Empfang und bringe uns den Teil, der für uns bestimmt ist”.

⁶. Jā(tr): “One day a villager invited the teacher, intending to offer food to the brahmins”; Dutoit IV 475: “Eines Tages lud ein Dorfbewohner den Lehrer ein, indem er melden ließ, er werde Brāhmanenbackwerk machen”.

⁷. *Thullasāṭaka*; cf. PTSD s.v. *thūla*; Dhp-a(tr) 150 has “a small piece of cloth”.

⁸. Cf. Dhp-a(tr) 150: “One day, at a certain Brahman recitation, he received a bowl of rice-porridge and a small piece of cloth, which he took home with him...”.

2. A passage in the *Mahāgovinda-sūtra*

In the chapter *Mahāgovinda-sūtra* in Mv we find an interesting, yet difficult and partially corrupt passage. At first we shall see the readings in the new edition of the Mv:

Mv (KM)

*atha khalu bhavanto Mahāgovindo catvāri vārṣikāṃ māsāṃ pratisaṃlīnaṃ
karuṇaṃ dhyānaṃ dhyāye. atha khalu bhavanto Mahāgovindo brāhmaṇo
caturṇāṃ vārṣikāṇāṃ māsānāṃ atyayena tadaho poṣadhe pañcadaśyāṃ⁹
paurṇamāsyāṃ śīrṣasnāto āhatavastraśucivastranivasto¹⁰, antarā ca vedī¹¹
antarā ca agniṃ ṣvaktāśarīro¹² pathakṣiptāyāṃ atrānulepanāyāṃ
anantarahitāyāṃ agniṃ prajvāletvā, śrutvānāṃ grhya niṣīde uttarāmukho.*

Senart changed the readings in the mss. considerably:

*atha khalu bhavanto mahāgovindo brāhmaṇo caturṇāṃ vārṣikāṇāṃ māsānāṃ
atyayena tadaho poṣadheyam caturdaśyāṃ paurṇamāsyāṃ śīrṣasnāto
āhatavastraśucivastranivasto antarā ca vedim antarā cāgniṃ snātaśarīro
paṭṭaśilāyāṃ ājyānulepanāyāṃ anantarahitāyāṃ agniṃ prajvāletvā śrāddhānāṃ
grhe niṣīde uttarāmukho (Senart 3.210).*

Jones translated this passage as follows:

“And when the four rainy seasons were over, on the fast-day, on the fourteenth of the month Pauṣa, he washed his head and put on white and clean garments. His body bathed, he lit a fire on the flag-stone which was close by between the altar and the sacred fire and which was smeared with melted butter. He then sat down in 'the house of the faithful' with his face to the north” (J. III 206).

Senart's conjectures are implausible and differ considerably from the readings in the manuscripts. His emendations *pathakṣiptāyāṃ* to *paṭṭaśilāyāṃ*, and *poṣadhe pañcadaśyāṃ* to *poṣadheyam caturdaśyāṃ* are unnecessary. It is not entirely clear how one should understand *anantarahita*, but it is probably used in the meaning “freshly put; just placed”. The problematic words are *ṣvaktāśarīro* and *śrutvānāṃ grhya*, which Senart emended to *snātaśarīro* and *śrāddhānāṃ grhe*, respectively. The word *ṣvaktā*^o can be understood as the past participle (Skt *svakta*) of √*svañj* (“to embrace, encircle”) or perhaps as <*pari*>*ṣvaktā* from *pari*√*svañj*. The word (<*pari*>)*ṣvaktāśarīro* would mean something like “(whose) body is ‘embraced’; i.e., bent down, curled in”. The word *śrutvānāṃ* is inexplicable. Senart emended it to *śrāddhānāṃ* (*grhe*) (cf. J. III 206: “the house of the faithful”), which does not make any sense here. It is probably a corruption of a word meaning *kuśa* grass, such as *kuśatṛṇa*, which agrees with the reading in one of the Chinese translations of this *sūtra* (T.1, no. 8).

The parallel passage in the Chinese translation in question reads as follows:

“At that time, the *purohita* Brahmin (Mahāgovinda), having obtained permission

⁹. Se *poṣadheyam caturdaśyāṃ*.

¹⁰. Corr. Se; Sa Na *āhatavaśuci*^o (lip.).

¹¹. Sa Na *devī* (met.); Se *vedim*; for the acc. sg. fem. -ī, cf. BHSG § 10.55; Abhis III § 9.4.

¹². Sa Na *śarīram*.

from the king, went to a quiet place, concentrated his mind and meditated. During the four months of summer he practiced meditative contemplation of compassion (*karuṇā*). After the four months of summer had passed, when a *Posadha* was observed on the 15th of the bright lunar fortnight, he then, at that place, following the *dharma* of brahmins, at first spread fresh cow-dung on the ground and then made a four-cornered (lit. ‘in four directions’, 四方) platform for fire (火壇). In the middle of that platform he made a fire altar (火爐). Then, the purohita Brahmin (Mahāgovinda) bathed his body, put on new clean clothes, and from the north he went up, reached the south border of the platform, [and] threw *kuśa-grass* (lit. ‘auspicious grass’, 吉祥草), [which] covered entirely the platform. [Then] he sat down facing north. [Murmuring] ‘*ru-va*’ *dhāraṇī* (? 執宰嚕嚕), he performed a fire sacrifice and worshipped the god Brahmā”^{13 14}.

The parallel passage in the Pali version in DN 2.239 is much shorter:

*atha kho bho Mahāgovindo brāhmaṇo puratthimena nagarassa navam
santhāgāraṃ kārapetvā vassike cattāro māse paṭisallīyi karuṇaṃ jhānaṃ jhāyi,
nāssuda koci upasaṃkami aññatra ekena bhattābhīhārena.*

“Then the Brahmin Mahāgovinda, having built a new lodge in the east [part] of the city, withdrew [there] during the four months of the rainy season, practicing meditation of compassion; and no one approached him except to bring him food”.

Neither the Chinese nor the Pali version of the *sūtra* can help us solve the problems of the difficult readings in the Mv. As mentioned above, the word *śrutvānām* is probably a corruption of a word meaning *kuśa-grass*, such as *kuśatṛṇa* (Pā *kusatiṇa*), which occurs many times in various texts, e.g.,

Jm 154: *kuśatṛṇamātrāstīrṇāyām hi pṛthivyām...* “on the ground covered with (lit. ‘strewn with’) *kuśa-grass*”.

If so, then we can tentatively translate the above passage in the following way:

“Having washed his head, he put on new and clean garments¹⁵, bent down (lit. “embraced his body”, *śvaktasārīro*) in a [narrow] space between the altar and the fire, set fire to the butter, which was just placed (*anantara-hita*) on the path there (*pathakṣipta*) there, and having taken *kuśa-grass*, he sat down facing north”.

¹³ 爾時，輔相婆羅門得王許已，詣寂靜處，諦心專注。於夏四月中修悲禪觀。過夏四月已，當苾芻布薩白月十五日。即於彼處，依婆羅門法，以新瞿摩夷先塗其地，然作四方火壇。其壇中心復作火爐。時輔相婆羅門沐浴其身，著新淨衣。從北而上，至壇南界，擲吉祥草，遍覆壇地，面北而坐。執宰嚕嚕，施作火事，以祀梵天。

¹⁴ Cf. Hahlweg 1954: 98: “Als nun der Minister, der Brahmane, die Erlaubnis vom König erhalten hatte, begab er sich an einen einsamen, reinen Ort, prüfte sein Herz und übte Aufmerksamkeit. Während der 4 Sommermonate meditierte er über das Mitleid. Als die 4 Sommermonate vergangen waren, bestreute er gemäß dem Brāhmaṇadharma am 15. Bhikṣu-Posadha-Tage, an einem Vollmondtag zuerst den Boden mit frischem Kuhdung, denn errichtete er einen viereckigen Feueraltar. In der Mitte des Altars brachte er die Feuerstelle an. Nachdem der Minister, der Brahmane, seinen Körper gebadet hatte, legte er reine Kleidung an und bestreute den ganzen Altar vom Norden bis zum Süden mit Kusa-Grass und bedeckte (damit) den Boden des altars. Dann setzte er sich, das Gesicht nach Norden gewandt, nieder. Durch Dhāraṇis wie ru(rau), va(ba), durch Mildtätigkeit und Feueropfer verehrte er den Gott Brahmā.”

¹⁵ Pā *ahata-vattha* “new (lit. not beaten, not yet washed) cloth” (PTSD); cf. BhiVin(Ma-L): *syāt yuvā puruṣo maṇḍanajātīyo śīrṣasnāto āhatavastranivastro; tahiṃ dāni aparō brāhmaṇo śīrṣasnāto āhatavastranivastro tāya rathyāya atikramati.*

3. A verse in *Mahāgovinda-sūtra*

In the chapter *Mahāgovinda-sūtra* we find another interesting passage, describing the division of the country into seven kingdoms.

Senart 3.208-209 wrote as follows:

*imā bhavanto mahāprthivī saptarājyavistīrṇā.
dakṣiṇena saṃkṣiptā śakaṭamukhasamsthitaṃ |
aṇḍamadhyamaṃ reṇusya rājñāḥ āsi ataḥ puram ||
kaliṅgānām ca asmakānām yo |
māhiṣmatī ca sauvīrāṇām ca rorukaṃ ||
mithilām ca videhānām . . . aṅgeṣu māpaye |
vārāṇasīm ca kāśiṣu etaṃ govindamāpitaṃ ||*

J. III 204 translated this verse as follows:

“To the south it was in seven parts each shaped like a waggon's mouth . The very centre belonged to King Reṇu. Then came Dantapura of the Kalingas, and Potana of the Asmakas, Māhiṣmati of the Avantis, and Roruka of the Sovīras; Mithilā of the Videhas, Campā of the Angas, did he map out, and Benares of the Kāśis. All this was mapped out by Govinda.”

The new edition Mv (KM) reads as follows:

*imāṃ bhavanto mahāprthivī saptadhā rājena¹⁶ ...¹⁷. <uttareṇa>¹⁸ vistīrṇā¹⁹
dakṣiṇena²⁰ saṃkṣiptā śakaṭamukhasamsthitā. anumadhyanaṃ²¹ Reṇusya rājñāḥ
<janapado>²² āsi.
Dantapuraṃ²³ Kaliṅgānām Asmakānām ..²⁴ Potanaṃ |
Māhiṣmati c(') Avartīnām²⁵ Sauvīrāṇām ca Rorukaṃ ||
Mithilā ca Videhānām²⁶ Campā Aṅgeṣu māpaye |
Vārāṇasī ca Kāśiṣu etaṃ Govindamāpitaṃ ||*

“This great earth <was divided> into seven [parts]. <In the north> it was wide, in the south narrow, like the front of a cart.²⁷ The middle part was <the country> of

16. Na *sapta rājena*.

17. There is a lacuna in the text here; cf. DN 2.235: *imāṃ bhavanto mahāprthivī samaṃ suvibhaktaṃ vibhajatū*” ti. “*sādhū bho*” ti khalu Mahāgovindo brāhmaṇo Reṇusya rājñāḥ pratiśrutvā imaṃ mahāprthivīm vibhaji. *uttareṇa*....

18. The mss. lack *uttareṇa*; I supply this word on the basis of the reading in DN: *uttareṇa āyataṃ dakkhiṇena śakaṭamukhaṃ*.

19. Sa Na *visīrṇam*.

20. Sa *dakṣiṇadakṣiṇena* (ditt.); corr. Na.

21. “located in the centre”; Sa Na *aṇu*^o; see BHSD *anumajjhima*; cf. DN 2.235: *tatra sudaṃ majjhe reṇussa rañño janapada hoti*.

22. This word is missing in the mss., but cf. DN 2.235: *tatra sudaṃ majjhe reṇussa rañño janapada hoti*. However, if we regard *anumadhyama* as a noun “the part / place in the middle”, then no word needs to be added.

23. Sa Na *antahpuram* (s.e.) *ca* (unmetr.).

24. One short syllable is missing in the mss., e.g., *ca*.

25. Sa Na *c(') avarttinām* (s.e.).

26. Sa Na *vaidehānām* (hapl.).

27. Cf. Walshe 1987: 306: “so broad in the north and so narrow like the front of a cart in the south”; see PTSD s.v. *śakaṭa-mukha* “the front or opening of the waggon, used as adj. “facing the waggon or the cart” (?) at D

king Reṇu,²⁸

Dantapura of the Kalingas and Potana of the Asmakas,
And Māhiṣmati of the Avantis, and Roruka of the Sauviras,
Then he disposed (or: mapped out) Mithila of the Videhas, Campā of the Aṅgas,
Then Vārāṇasī of the Kāśis – this was disposed by Govinda”.

A parallel description is found in DN 2. 235:

*imaṃ mahāpaṭhaviṃ uttareṇa āyataṃ dakkhiṇena sakaṭamukhaṃ sattadhā
samaṃ suvibhattaṃ vibhaji, sabbāni sakaṭamukhāni aṭṭhapesi. tatra sudam
majjhe Reṇussa rañño janapado hoti.*

Dantapuraṃ Kaliṅgānaṃ Assakānaṃ ca Potanaṃ,

Māhissatī Avantīnaṃ Sovirānaṃ ca Rorukaṃ.

Mithilā ca Vaidehānaṃ Campā Aṅgesu māpitā,

Bārāṇasī ca Kāsīnaṃ ete Govindamāpitā.

The metre is *Śloka*. The part before the list of the countries Senart wrote as verse, but in DN and in both Chinese versions it is in prose. In *pāda* c the mss. read *antaḥpuraṃ*, s.e. for *Dantapura*, which Senart misunderstood and wrote as *ataḥ puraṃ* in *pāda* b. As a result, he was forced to put three lacunas further in the verses. In the second verse he wrote a lacuna in *asmakānāṃ yo...*, where the mss. he consulted, i.e., mss. B and M, read *yotanaṃ* and *yottanaṃ*, respectively. Undoubtedly, *yotana* is s.e. for *potana*, the *akṣaras* *p-* and *y-* are very similar. Potana is the name of the capital of the Asmakas.²⁹ In the next line Senart added another lacuna *māhiṣmatī ca ...*, where the mss. have *ca varttinaṃ* for the correct *avantīnāṃ*. It is quite certain that *ca varttinaṃ* in the mss. is rather *c(′) avarttinaṃ*, where *-tt-* is s.e. for *-nt-*, which later attracted a superscript *r*, resulting in the reading *-rtt-*. In the last verse Senart wrote a lacuna in *pāda* b: *...aṃgeṣu māpaye*, where, according to his critical apparatus, the mss. read *ca yā aṃge°*, but it certainly should be read as *ca<ṃ>pā aṃge°*, where *yā* is miswritten for *pā*, while the *anusvāra* has dropped out; Campā is the name of a town in Aṅga^{30 31}.

There are two Chinese translations of this passage found in T.1, no. 8³² and T.1, no. 1³³. The following table, prepared by Prof. Seishi Karashima, shows the names of the countries

II.234, of the earth -- that is, India as then known -- and at D II.235 (comp. Mahāvastu III.208), of six kingdoms in Northern India”.

^{28.} Or “the middle part [of the country] belonged to king Reṇu”; then no word needs to be supplied.

^{29.} In his commentary, Senart wrote (Se 3.492): “Je suppose que *ca* est un débris du nom tombé de la ville du Kaliṅga, de même que *potanaṃ* une déformation du nom de celle des Asmakas”. Though Senart was wrong in his supposition regarding *ca*, however, he was on the right track expecting the name of the city to be Potana.

^{30.} Senart’s readings were improved on the basis of the Pali parallel in Lüders 1940: 646.

^{31.} Senart was right in his note in Mv 3.492: “*Roruka* ne l’est à ma connaissance que par *Div.Āvad.*, p. 344 et suiv. La I.1 de la p. 209 se compléterait par l’addition de *Campāṃ*”.

^{32.} T. 1, no. 8 (大堅固婆羅門緣起經), 所有迦陵識國。棕多布囉城。摩濕摩迦國。褒怛(←)那城。晚帝那國。摩呬沙摩城。蘇尾囉國。勞嚕迦城。彌體羅國。尾提呬城。摩伽陀國。瞻波大城。波羅奈國。迦尸大城。

^{33.} T. 1, no. 1, (長阿含經·典尊經) 檀特、伽陵城 阿婆、布和城 阿槃、大天城 鴛伽、瞻婆城數、彌薩羅城 西陀、路樓城 婆羅、伽尸城 盡汝典尊造。

and their capitals in Sanskrit, Pāli, Chinese and Tibetan sources³⁴:

Mv	DN 2.235	<i>Chang Ahan jing</i> , <i>Dianzun jing</i> 長阿含經・典尊經 (<i>Mahāgovindasūtra</i> in the <i>Dīrgha-Āgama</i>), T. 1, no. 1, 33a22-25	<i>Bhaiṣajya-vastu</i> (Tib[D], no. 1, kha 273a)	<i>Dajiang Poluomen</i> <i>Yuanqi jing</i> 大堅固婆羅門緣起 經 (* <i>Mahāgovinda- brāhmaṇa-nidāna- sūtra</i>)
1. Kaliṅga Dantapura	1. Kaliṅga Dantapura	1檀特 (*Dandak(a)) 伽陵 (Kāliṅ(a))	1. Ka ling ka mChe ba'i khyim (Dantapura)	1.迦陵識 (Kāliṅga) 棕多布囉 (*Datapura)
2. Asmaka Potana	2. Assaka Potana	2 阿婆 (*A(ś)va) 布和 (*Pova- [< *Poya < Pota-])	2. rDo mangs (Aśmaka) sKem byed (Potana)	2.摩濕摩迦 (m Aśmaka) 褒怛(←怛)那 (Potana)
3. Avanti Māhiṣmatī	3. Avanti Māhissatī	3阿槃 (Avan-) 大天 (“Great Heaven”)	3. Srung byed (Avanti) Ma he ldan (Māhiṣmatī)	3.晚帝那 (*A)vantina) 摩呬沙摩 (*Māhiṣma)
4. Sauvīra Roruka	4. Sovīra Roruka	4西陀 ?(MC. siei dā) 路樓 (Roru-)	4. sTang zil can (Sauvīra) Ma rungs pa (Roruka?; Raudraka?)	4. 蘇尾囉 (Sauvira) 勞嚕迦 (Roruka)
5. Videha Mithilā	5. Videha Mithilā	5 數 (v.l. 藪) (“Number” [v.l. “Marsh”]) 彌薩羅 (*Misalā [< *Midhalā < Mithilā])	5. Lus 'phags (Videha) Mi thi la (Mithilā)	5. 彌體羅 (Mithilā) 尾提呬 (*Videhi)
6. Aṅga Campā	6. Aṅga Campā	6 鶩伽 (Aṅga) 瞻婆 (*Cambā)	6. Ang ga (Aṅga) Tsam pa (Campā)	6. 摩伽陀 (Maghada) 瞻波 (Campā)
7. Kāśi Vārāṇasī	7. Kāśi Bārāṇasī	7 婆羅 (Vārā-) 伽尸 (Kāśi)	7. Bā rā ṇa sī (Bārāṇasī) Ka shi (Kāśi)	7.波羅奈 (Vārāṇa-) 迦尸 (Kāśi)

4. *apanītapāṇi*

In the oldest palm-leaf ms. Sa of the Mv we come across the word *apanītapāṇi*, which was emended by the scribe of ms. Na to *apanītapātro*, on several occasions. This form became the reading in all the later mss. of the text³⁵. Therefore, the reading in Sa 313v6, 363r3, 367v3, 416v2 *atha khalu bhagavāṃ bhuktāvi dhotapātro apanītapāṇi...* was changed in Na to *apanītapātro*.³⁶ Since in Skt *apanīta* means “taken away, removed”, therefore the

³⁴. Cf. Akanuma 1931: 545; Karashima 1994: 170-173; BhV(tr.J) 440f.

³⁵. All the later mss. of the Mv derive from the oldest paper ms. Na, which is none other than a copy of the oldest palm-leaf ms. Sa; for more information see Marciniak 2017.

³⁶. Interestingly, in another place in the text Na and Senart keep the form *apanītapāṇi* (cf. Senart 3.426).

compound *apanītapāṇi* “with the hands put away” made no sense to the scribe of Na who emended it to *dhotapāṇi apanītapātro* “with the hands rinsed, and the bowl put away”.

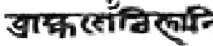

In fact, here *apanīta-pāṇi* means “with hands rinsed, washed”. The word *apanīta* in this compound is probably an incorrect back-formation from *onīta* (< *avanīta*) or a corruption of *avanīta*; cf. DP s.v. *onīyati*, *onīta* (“put into water, washed”); Skt *ava\hī* (“to lead or bring down into [water]”, MW). One can compare this reading with the common Pā *onītapāṇi* “with rinsed hands”; and *onītapattapāṇi* “with hands and bowl rinsed”. Therefore, the reading *dhotapātro apanītapāṇi* “with the bowl washed, (and) the hands rinsed” in ms. Sa need not be emended.


5. *doṣacitta, prasādacitta*

In the chapter *Mahāgovinda-sūtra* we find the following passage:

Mv (KM)

*ye khalu punaḥ Pañcaśikha striyo vā puruṣā³⁷ vā Mahāgovinde brāhmaṇe ...
cittāni* (Senart 3.223 reads *paruṣacittāni*) *śravakeṣu cāsyā te³⁸ kāyasya bhedāt
paraṃ maraṇād apāyadurgativinipātāṃ narakeṣūpapadyanti. ye khalu puna³⁹
Pañcaśikha striyo vā puruṣā⁴⁰ vā Mahāgovinde brāhmaṇe ... cittāni śrāvakehi
cāsyā te kāyasya bhedāt paraṃ maraṇāt sugatiṃ svargaṃ kāyaṃ
deveṣūpapadyanti.*

For the first lacuna Senart wrote *paruṣa-(cittāni)*, which is his own conjecture; mss. B and M, consulted by Senart in this chapter, read *karuṣacittāni*, which is apparently a scribal error for *kaluṣa*^o. Then this wrong form *karuṣa*^o was ‘corrected’ by Senart to *paruṣa*^o in order that the  sense. The word *kaluṣa* “impure, foul”  occur in the old palm-leaf ms. Sa, but it was added much later by Jayamuni, the scribe of the paper ms. Na (fol. 197r8

; the word added in the upper margin: ). In the next sentence Senart did not propose any reading but left a lacuna.

This passage has no parallel in the Pali version and in the Chinese translation of the *Dīrghāgama*, but we find its parallel in the Chinese translation of the *Mahāgovinda-sūtra* by Shihu (~1230 C.E.), T. 1, no. 8, 213c4f., where we read *guoshixinzhe* 過失心者 (= *doṣa-citta*) for the first lacuna and *jingxinxinzhe* 淨信心者 (= *prasāda-citta*) in place of the second lacuna:

“O Pañcaśikha, at that time, whether among men or women or co-practitioners (同梵行者), if there was one who had aroused the thought of fault (過失心者; *doṣa-citta*; < *dveṣa-citta* “the thought of hatred”) towards the *śrāvaka* Mahāgovinda, after death they fell into hell. Then, whether among men or women or co-practitioners, if there was one who had aroused the thought of pure faith (*prasāda-citta*, 淨信心者) towards the *śrāvaka* Mahāgovinda, after death they

³⁷. Sa Na *puruṣo*, corr. Se.

³⁸. Sa *ta* (s.e.; corr. Na).

³⁹. Se *punaḥ*.

⁴⁰. Sa Na *puruṣo*, corr. Se.

obtained rebirth in heaven”.⁴¹

In the light of the Chinese parallel we may assume that the lacunas in question should read *doṣa(cittāni)* (or *dveṣa-*) and *prasāda(cittāni)*, respectively.

6. *Rohiṇī*

In the chapter *Pitā-putra-samāgama* we find a problematic verse. At first we shall see the reading in Senart’s *editio princeps* (Senart 3.93):

*na cātiśītaṃ na ca ati-uṣṇaṃ
ṛtusukhaṃ adhvani te bhaveya |
paśyantū te Koliyā Śākiyā ca
mukhaṃ Rohiṇīm iva tārakāni ||*

Jones (J. III 96) translated this verse as follows:

“It is not too cold nor too hot; but it will be seasonably pleasant for thee on thy way. Let the Koliyans and the Śākyans behold thy face as stars behold Rohiṇī”.

However, the readings in the manuscripts differ from Senart’s edition. In the new edition the verse in question reads as follows:

Mv (KM)

*nātyātiśītaṃ nātyāti-uṣṇaṃ
ritusukhaṃ adhvānīyaṃ taṃ bhavantaṃ |
paśyaṃtu⁴² te Koliyā Śākiyā ca
.. .. mukhaṃ Rohiṇīm va tārakam ||*

Pāda d, which lacks two syllables, is problematic. In order to solve this problem, we shall compare the verse with its parallels in Pali and Chinese. At first, a parallel verse in *Theragāthā* 529 reads as follows:

*n’ evātiśītaṃ na panātiuṇhaṃ
sukhā utu addhaniyā bhadante |
passantu taṃ sākiyā koḷiyā ca
pacchāmukhaṃ rohiṇiyaṃ tārantam ||⁴³*

A parallel passage is found in the Chinese translation in the *Fobenxingji jing* 佛本行集經 (*Collection of Stories of the Buddha’s Deeds in Past Lives*), T. 3, no. 190, 890c18f.:

“At this time, it is neither hot nor cold.

It is suitable (堪稱) for the Lord to take pleasure on the way.

People of Śākyas (釋), millions (*koṭi*, 億) in number, are looking up (at him) in

⁴¹. T0008_01.0213c04 五髻。彼時會中若男若女。及同梵行者。或於大堅固聲聞起過失心者。身壞命終。墮地獄中。彼時會中若男若女。及同梵行者。於大堅固聲聞起淨信者。身壞命終。得生天界。

Cf. Hahlweg 1954: “Pañcaśikha, die Männer und Frauen, die in der damaligen Versammlung mit (Mahāgovinda) einen Brahma-Wandel führten und gegen Mahāgovinda, den Śrāvaka, sündhafte Gedanken hegten, fielen nach dem Zerfall des Körpers, nach dem Tode in Höllen herab. Die Männer und Frauen, die in der damaligen Versammlung mit Mahāgovinda einen Brahma-Wandel führten und gegen Mahāgovinda, den Śrāvaka, Gedanken voll reinen Glaubens hegten, erlangten nach dem Zerfall des Körpers, nach dem Tode, eine Wiedergeburt in der Himmelswelt”.

⁴². Sa Na paśyatu.

⁴³. EV I 61: “It is not too cold, nor again too hot; the season is pleasant, fit for a journey, lord. Let the Sākiyas and Koḷiyas see you facing west, crossing the River Rohiṇī”.

like the Net constellation⁴⁴ (畢宿) goes around (迴) looking for (lit. ‘hoping for, wishing’; 冀) the moon”.⁴⁵

The metre requires that two syllables $\bar{u} - \bar{u}$ be added at the beginning of *pāda* d. Senart did not write a lacuna, but in order to improve the metre he changed *va* to *iva*, and *tāraḥkaṃ* to *tāraḥkāṇi*, which Jones (J. III 96) translated “as stars behold Rohiṇī”. However, the comparison of this verse with its parallel in Th 529 proves that Senart’s conjecture is wrong. The word *tāraḥka* in the mss. does not mean “star”, but “(intending) to cross”⁴⁶. The missing word is probably *paścā(n)° = pacchā°* in Th 529. These two syllables *paścā°* might have been dropped out after the preceding °yā ca (the *akṣaras ya* अक्षरस्य and *pa* प are almost indistinguishable from one another) by a sort of haplography. Therefore, *pāda* d in Mv should read *paścāmukhaṃ Rohiṇim vā tāraḥkaṃ*,⁴⁷ which means “facing west, crossing the river Rohiṇī”.⁴⁸ Rohiṇī is the name of a small river (see DPPN s.v. *Rohiṇī*) which flew through the land of those two clans of Śākya and Koliyās, from north to south, therefore the Buddha who had left Rājagṛha and was heading for Kapilavastu, was crossing the river Rohiṇī facing West.⁴⁹

Therefore, the verse in question may be translated in the following way:

49. Cf. Th(tr): 249, n. 3.

“It is not too cold, nor too hot;
the season is pleasant [and] fit for a travel.
Let the *Kolīyas* and the *Śākiyas* see you, the venerable one,
with your face [turned] <to the West>, crossing the river Rohiṇī”.

7. *anubuddhiṃ*

In the chapter *Dharmaladbha-jātaka* we find the following verse:

Mv (KM)

*śokasya mūlaṃ palikhanya*⁵⁰ *sarvaṃ*⁵¹
*sarvaṃ*⁵² *prahāya bhavalobhajalpaṃ* |
*arthasya*⁵³ *prāptiṃ*⁵⁴ *hṛdayasya śāntiṃ*
*dhyānānuyukto sukham ānubuddhiṃ*⁵⁵ ||

“Having dug out the whole root of grief, having abandoned all desire (*jalpa*) and
longing for life (*bhavalobha*); devoted to meditation, I have discovered
happiness,

the attainment of [my] goal, the peace of [my] heart”.⁵⁶

Senart 3.284 reads as follows:

śokasya mūlaṃ parikhanya sarvaṃ
sarvaṃ prahāya bhavalobham āpsyē |
arthasya prāptiṃ hṛdayasya śāntiṃ
dhyānānuyukto sukhasārabuddhiḥ ||

This verse (the metre is *Upajāti*) corresponds to *pādas* a and c in two verses found in *Samyutta-Nikāya*:

SN 1.123.6:

sokassa mūlaṃ palikhāya sabbam
anāgu jhāyāmi asocamāno,
chetvāna sabbam bhavalobhajappam
*anāsavo jhāyāmi pamattabandhu.*⁵⁷

SN 1.126.14:

atthassa pattim hadayassa santim
jetvāna senaṃ piyasātarūpaṃ
ekāham jhāyaṃ sukham anubodhim (← *anubodham*)⁵⁸
tasmā janena na karomi sakkhim

50. Sa Na *palikhanīyāṃ*.

51. Sa Na *na sarve* (s.e.).

52. Sa Na *sarvāṃ*.

53. Sa Na *°syā..*

54. Read *pattim* (m.c.).

55. Sa Na *ānabuddhiḥ* (s.e.).

56. Cf. J. III 272: “Nay, the whole root of grief have I dug out; all greed for life have I abandoned, and I shall win the goal of my endeavour, the peace of my heart”.

57. SN(tr): 215: “Having dug up entirely the root of sorrow, Guiltless, I meditate free from sorrow. Having cut off all greedy urge for existence, I meditate taintless, O kinsman of the negligent”.

58. Cf. DP, I 127a, s.v. *anubujjhati*; SN(S) reads *anvabodhim* instead.

*sakkhī na sampajjati kenaci me.*⁵⁹

In *pāda* b Senart implausibly emended the reading *bhavalobhajalpam* in all the mss. to *bhavalobham āpsye*. The reading in the mss. is correct, which is confirmed by its Pali parallel *bhavalobhajappam* in the verse in SN 1.123. Most interesting is the form *ānubuddhiṃ*, which disappeared in Senart's edition due to his unjustified emendation to *sukhasārabuddhiḥ* (≠ mss.). The form *ānubuddhiṃ*, which is m.c. for *anu*^o, is 1. sg. aor., as in SN 1.126 *anubodhiṃ* (← *anubodham*); SN(S) 276.11 *anvabodhiṃ*, or in AN 5.48 *eko 'ham jhāyī sukham anubodhiṃ* (one ms. reads *ānu*^o). This rare aorist was probably misunderstood and copied as *°buddhiḥ* instead of *°buddhiṃ*. Thus, *sukham anubuddhiṃ* means “I have understood (true) happiness”. The form *anubuddhi* in LV 299.12 may be understood a 3 sg. aor. as well: *adyāvabodhum amṛtaṃ anubuddhi śāstā* “today the Teacher has awakened to realise immortality”. Cf. also 1. sg. aor. *anubujjhiṃ* in Pā, e.g., Mp V 21.7: *sukhaṃ anubujjhiṃ sacchikāsiṃ* “I have understood (and) experienced happiness”.

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Symbols and abbreviations used in footnotes:

- Abhis = *Die Abhisamācārikā Dharmāḥ: Verhaltensregeln für buddhistische Mönche der Mahāsāṃghika-Lokottaravādins*, herausgegeben, mit der chinesischen Parallelversion verglichen, übersetzt und kommentiert von Seishi Karashima, unter Mitwirkung von Oskar von Hinüber, Tokyo 2012: International Research Institute for Advanced Buddhology, Soka University (Bibliotheca Philologica et Philosophica Buddhica XIII), 3 vols.
- AN = *Āṅguttara-Nikāya*, ed. R. Morris/E. Hardy, 5 vols., London 1885–1900: PTS; vol. 6 (Indexes, by M. Hunt, C.A.F. Rhys Davids) London, 1910: PTS.

⁵⁹. SN(tr): 218: “Having conquered the army of the pleasant and agreeable, Meditating alone, I discovered bliss, The attainment of the goal, the peace of the heart. Therefore I don't make friends with people, Nor will I form any intimate ties”.

- Avś = *Avadānaçataka: A Century of Edifying Tales Belonging to the Hīnayāna*, ed. J. S. Speyer; St.-Petersbourg: Académie Impériale des Sciences, 1902~1909 (Bibliotheca Buddhica 3), 2 vols.; reprint: Tokyo, Meicho-Fukyū-kai, 1977.
- B = manuscript B of the *Mahāvastu*
- BHSD = Franklin Edgerton, *Buddhist Hybrid Sanskrit Dictionary*, New Haven, 1953: Yale University Press.
- BHSG = Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar*, New Haven, 1953: Yale University Press.
- BhīVin(Ma-L) = *Bhikṣuṇī-Vinaya, including Bhikṣuṇī-Prakīrṇaka and a Summary of the Bhikṣu-Prakīrṇaka of the Ārya-Mahāsāṃghika-Lokottaravādin*, ed. Gustav Roth, Patna 1970 (Tibetan Sanskrit Works Series 12).
- BhV(tr.J) = Fumi Yao 八尾史, *Konponsetsuissai'uburitsu Yakujī* 根本説一切有部律藥事 [A Japanese translation of the *Bhaiṣajyavastu*], Tokyo 2013, Rengō Shuppan 連合出版.
- ditt. = dittography
- C = manuscript C of the *Mahāvastu*
- DN = *The Dīgha Nikāya*, ed. T.W. Rhys Davids and J. E. Carpenter, 3 vols., London 1890-1911: PTS.
- DN(tr) = *Dialogues of the Buddha*, tr. from the Pali of the Dīgha Nikāya by T. W. and C. A. F. Rhys Davids, part I-III, 1977 London: PTS (¹1899, 1910, 1921; SBB vol. II-IV).
- Dhp-a = *Dhammapada Aṭṭhakathā*, ed. H. C. Norman, London 1906~14; repr.: London 1970: PTS.
- Dhp-a(tr) = *Buddhist Legends: Translated from the original Pali text of the Dhammapada Commentary* by Eugene Watson Burlingame, Harvard University Press 1921, 3 vols (Harvard Oriental Series 28~30); repr.: 1969 London: The Pali Text Society.
- DPPN = *Dictionary of Pali Proper Names*, by G.P. Malalasekera, 2 vols., London ¹1937-1938; London ²1960: The Pali Text Society.
- Fbx = *Fobenxingji jing* 佛本行集經, T. 3, no. 190, translated by Jñānagupta 闍那崛多在 591 C.E.
- hapl. = haplology
- J. = *The Mahāvastu*, translated from the Buddhist Sanskrit, 3 vols., London ¹1949-1956; ²1973-1978, ³1987, The Pali Text Society (Sacred Books of the Buddhists; v. 16, 18, 19).
- Jā = Jātaka, together with Jātakatthavaṇṇanā (ed. Fausbøll 1877-96).
- Jā(tr) = *The Jātaka or Stories of the Buddha's Former Births*, tr. from the Pāli by various hands; under the editorship of Professor E. B. Cowell, Cambridge 1895-1907: The Cambridge University Press, 6 vols.; London ²1957: The Pali Text Society.
- Jm = *The Jātaka-mālā, or, Bodhisattvāvadāna-mālā by Ārya-çūra*, ed. Hendrik Kern, Cambridge, Mass. 1891: Harvard University Press (Harvard Oriental Series 1).
- lip. = lipography
- LV = *Lalitavistara: Leben und Lehre des Çākya-Buddha*, ed. S. Lefmann, 2 vols., Halle 1902~1908: Verlag der Buchhandlung des Waisenhauses; repr.: Tokyo 1977: Meicho-Fukyū-Kai.
- MC = Middle Chinese reconstruction of the *Qieyun* 切韻 system
- M = manuscript M of the *Mahāvastu*
- m.c. = *metri causa*
- met. = metathesis
- Mp = *Manorathapūraṇī, Buddhaghosa's Commentary on the Aṅguttara-Nikāya*, ed. Max Walleiser and Hermann Kopp, 5 vols., London 1924-1956: PTS.
- Mv = *Mahāvastu*
- Mv (KM) = a new edition of the *Mahāvastu*, based on manuscripts Sa and Na, under preparation by Katarzyna Marciniak and Seishi Karashima at IRIAB.
- MW = Monier Monier-Williams, *A Sanskrit-English Dictionary*, Oxford 1899: The Clarendon Press.
- Na = the oldest extant paper manuscript of the *Mahāvastu*; completed in 1657 by an eminent scribe named Jayamuni Vajrācārya. The original is kept at the National Archives of Nepal, Kathmandu; the microfilms are available at the National Archives of Nepal in Kathmandu and at the Staatsbibliothek zu Berlin.
- Pā = Pali
- Pkt = Prakrit
- PTSD = Thomas William Rhys Davids & William Stede, eds., *The Pali Text Society's Pali-English Dictionary*, London, 1921~25.
- PW = Otto Böhtlingk, Rudolph Roth, *Sanskrit-Wörterbuch*, 7 vols., St. Petersburg 1855~1875.
- Sa = the sole palm-leaf manuscript Sa of the *Mahāvastu*; on paleographic grounds dated to ca. 12th c.; the original is lost; the microfilms are available at the National Archives of Nepal, Kathmandu, and at the Staatsbibliothek zu Berlin.
- s.e. = scribal error
- Se = *Le Mahāvastu*, texte sanscrit publié pour la première fois et accompagné d'introductions et d'un commentaire, par É. Senart, Paris 1882-1897: Imprimerie nationale (Collection d'ouvrages orientaux; Seconde série, 3 Vols.).

Śikṣ = *Çikṣāsamuccaya: A Compendium of Buddhistic Teaching, Compiled by Çāntideva*, edited by Cecil Bendall, St. Petersburg 1902: Académie Impériale des Sciences; Reprint Tokyo 1977: Meicho-Fukyū-kai (Bibliotheca Buddhica 1).

Skt = Sanskrit

SN = *Samyutta-Nikāya*, ed. L. Feer, 5 vols., London 1884~1898: PTS.

SN(S) = *The Samyuttanikāya of the Suttapiṭaka*, vol. I: *The Sagāthavagga: A Critical Apparatus* by G. A. Somaratne, Oxford 1998: PTS.

SN(tr) = *The Connected Discourses of the Buddha: A Translation of the Samyutta Nikāya*, by Bhikkhu Bodhi, Boston 2000: Wisdom Publications (Teachings of the Buddha).

Tib(D) = Derge (sDe dge) Canon; facsimile reproductions: (1) *Bstan 'gyur sde dge'i par ma: Commentaries on the Buddha's Word by Indian Masters* (CD-Rom), New York: The Tibetan Buddhist Resource Center (TBRC); (2) *The Tibetan Tripiṭaka*: Taipei Edition, ed. A. W. Barber, Taipei 1991: SMC Publishing.

unmetr. = unmetrical

Vin = *Vinayapiṭaka*, ed. H. Oldenberg, 5 vols., London 1879~1883: The Pali Text Society.

w.r. = wrong reading

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Gleanings from the *Mahāvastu* (II)*

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Abstract:

The article deals with some passages in the *Mahāvastu* (abbr. Mv), which were misunderstood by Émile Senart in his *editio princeps* but can be restored or considerably improved on the basis of better readings found in an old palm-leaf manuscript from Nepal (abbr. ms. Sa), dating back to the 12-13th centuries, as well as by comparison with the parallel passages found in the Sanskrit, Pāli and Tibetan texts.

Keywords:

Mahāvastu, Buddhist (Hybrid) Sanskrit, Senart

1.

In one of the chapters of the *Mahāvastu* there occurs a passage in which the complexion of the Buddha is compared to a part of a Tāla fruit:

Mv(KM) 3.414f.

*pariśuddho bhagavato Gautamasya cchavīvarṇo paryavadāto¹ viprasannañ ca mukha-
varṇam. sayyathāpi nāma tālasya pakvasya samprati cyutasya vṛntā bandhanāśayo²
pariśuddho bhavati paryavadāto sapītanirbhāso ca evam eva bhagavato Gautamasya
cchavīvarṇo pariśuddho paryavadāto viprasanno ca mukhavarṇo.³*

“Pure and bright is the complexion of Lord Gautama, serene is his face. Like the part of a ripe Tāla fruit which is attached to the footstalk (*bandhanāśaya*), right after it has fallen from the stalk is bright and with a golden sheen, so is the complexion of Lord Gautama pure and bright and his face serene”.⁴

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¹ Sen. *pariśuddho parya°*.

² *āśaya* < *āśraya*; cf. Pā *āsaya* < *āśaya*, *āśraya*.

³ Cf. Sen. 3.325 *pariśuddho bhagavato Gautamasya cchavivarṇo pariśuddho paryavadāto viprasannañ ca mukhavarṇam | sayyathāpi nāma tālasya pakvasya samprati vṛntacyutasya bandhanāśrayo pariśuddho bhavati paryavadāto sapītanirbhāso ca evam eva bhagavato Gautamasya cchavivarṇo pariśuddho paryavadāto viprasanno ca mukhavarṇo*.

⁴ Cf. Jon. III 316 misunderstands the simile: “Very clear is the complexion of the exalted Gotama, very clear and very bright; very serene is his countenance. Like as, when a ripe palm-nut has just fallen from the tree, the



bandhanās(r)aya is the part of a Tāla fruit right underneath the husk, which is attached to the stalk. It is golden-yellow and glistening, in contrast to the remaining part of the fruit which is dark in colour. See Plate 3.

We find the same simile also in the *Lalitavistara* (abbr. LV) 405.10:
tadyathāpi nāma tālaphalasya pakvasya samanantaravṛntacyutasya bandhanāśrayaḥ (mss. °*āśayaḥ*) *pītanirbhāso bhavati pariśuddhaḥ paryavadāta evam eva bhavato Gautamasya pariśuddhānīndriyāṇi pariśuddhaṃ mukhamaṇḍalaṃ paryavādataṃ*.

“Just like the part of a ripe Tāla fruit which is attached to the footstalk, right after it has fallen from the stalk is of yellow hue, in the same way the senses of Lord Gautama are pure and (his) round face is pure and bright”.⁵

The Tibetan translation of LV⁶ reads:
 Lit. “Just like the immediate basis of a ripe Tāla fruit detached from the footstalk becomes yellow, pure and bright, in the same way, O Gautama, your senses are pure and your face is pure and bright”, i.e., when the ripe fruit of the Tāla tree is detached from the footstalk, the part of the fruit which has been attached to the stalk becomes golden and bright.”⁷

In SN IV 306.10f. we find the following passage:

stalk which supported it is very clear and bright with a golden sheen, just so is the complexion of Gotama the Exalted One very clear and bright and his countenance very serene”.

⁵ Cf. Foucaux 1884: 337 “Ainsi, par exemple, du fruit mûr du Tāla, aussitôt qu’il est détaché du pédoncule, le support qui l’attachait prend le brillant d’une couleur jaune ...”.

⁶ *’phags pa rGya cher rol pa zhes bya ba theg pa chen po’i mdo* (*ārya-Lalitavistara nāma mahāyānasūtra*), Derge, no. 95, mDo sde, kha 194a (fol. 194a7): *’di lta ste dper na / shing ta la’i ’bras bu smin pa rtsa ba nas chad ma thag pa’i rtsa ba logs ser por gda’ ba lags te / yongs su dag cing yongs su byang ba de* (fol. 194b1) *bzhin du gau ta ma khyod kyi dbang po rnam ni yongs su dag la / zhal gyi dkyil ’khor ni yongs su dag cing yongs su byang ba’o //*.

⁷ Cf. Foucaux 1884: 379 “Ainsi, par exemple, que le fruit mûr du Tala, aussitôt qu’il est détaché du pédoncule, se revêt d’une nuance dorée, est complètement pur, complètement achevé”.

ekam samayam Bhagavā Rājagahe viharati Veḷuvane Kalandakanivāpe || atha kho Tālapuṭo naṭagāmaṇi yena Bhagavā tenupasaṅkami (...)

Spk III 102.7f. explains the name Tālapuṭa in the following way: *Tālapuṭo ti, evaṃ nāmaḥ. tassa bandhanā-mutta-tāla-pakka-vaṇṇo viya mukhavaṇṇo vippasanno ahosi* (“like the colour of the ripe Tāla fruit detached from the stalk”).

2. *Śaṅkhalikhita*

There are numerous passages within the Mv in which the word *saṃlikhita* occurs:
Sa 284r6 ⁸*sambādho punar ayaṃ gṛhāvāso rajasām āvāse⁹ abhyavakāsaṃ pravrajyā. taṃ na labhyaṃ agāraṃ adhyāvasantena ekāntasaṃlikhitam ekāntam anavadyam ekānta-parisuddham ekāntaparyavadātaṃ brahmacaryaṃ carituṃ. yaṃ nūnāhaṃ agārasyānagāriyaṃ pravrajeyaṃ¹⁰* (= Sa 149v6, 158r5, 342r5, 342r2, 343r5, 343v3, 343v5, 344r2, 344r5, 344v2, 345r3, the mss. and Sen. each time read *°saṃlikhita*).

A very similar passage occurs also in the SBV II 231.30-232.3, where the ms. also has an incorrect form *śaṅkhālīkṛtaṃ* for *śaṅkhalikhitaṃ*:

sambādho gṛhāvāsaḥ rajasām āvāsaḥ abhyavakāsaṃ ca pravrajyā. tad idaṃ na <suka>raṃ gṛhiṇā agāraṃ adhyāvasatā ekāntaśaṅkhālīkṛtaṃ (corr. Gnoli *ekānta-śaṅkhalikhitaṃ*), *yāvaj jīvaṃ, kevalaṃ, paripūrṇaṃ, parisuddhaṃ, paryavadātaṃ, brahmacaryaṃ carituṃ. yaṃ nv ahaṃ keśaśmaśrūṇy avatārya, kāsāyāni vastrāṇy ācchādya, samyag eva śraddhayā agārād anagārikāṃ pravrajeyaṃ.*

Edgerton (BHSD s.v. *saṃlikhita*) suggests “adj. or ppp. (not in Skt. or Pali; = AMg. *saṃlihiya*, ppp. to the noun *saṃlehaṇā* = Jain Skt. *saṃlekhanā*; Pali has *sallekha* = *saṃlekha*, q.v., and *°lekhitācāra*), strictly, severely controlled, restricted: in a cliché describing brahmacaryaṃ, *ekānta-saṃlikhitaṃ*”, which is incorrect (so is the explanation of the form given in SWTF s.v. *śaṃkalīkṛta*).

Both *saṃlikhita* in the Mv and *śaṅkhālīkṛta* in SBV are corruptions of the same form *saṃkha-likhita* (Skt *śaṅkha*^o, MW “perfect in its kind, faultless, flawless”; Pā id., PTSD “like a polished shell”). It is also confirmed by numerous occurrences of this form in Pali, e.g.

DN I 63.2ff. *sambādho gharāvaso rajopatho abbhokāso pabbajjā. na idaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṃkhalikhitaṃ brahmacariyaṃ carituṃ. yaṃ nūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā*

⁸ Cf. Sn 406 *sambādho 'yaṃ gharāvāso rajassāyatanaṃ iti | abbhokāso ca pabbajjā iti disvāna pabbaji ||*; SN II 219.24 *sambādho gharāvāso rajāpatho abbhokāso pabbajjā*; Śbh I 16.6ff. *sambādho gṛhāvāso rajasām āvāsaḥ | abhyavakāsaṃ pravrajya yaṃ nv ahaṃ sarvaṃ kaḍatravargaṃ dhanadhānyahiraṇyaṃ cōtsṛjya svākhyāte dharmavinaye samyag evāgārād anagārikāṃ pravrajeyaṃ, pravrajitvā ca pratipattiyā sampādayeyam iti | ya eva samutpannaś chandaḥ kuśaleṣu dharmeṣu, ayam ucyaṭe kuśalo dharmacchandaḥ.*

⁹ Sen. *°vāso* (≠ mss.); for the nom. sg. masc. -e, cf. BHSG § 8.25; Abhis III § 6.3; Karashima 2002 § 9.2.

¹⁰ Cf. SN II 219.27f. *yaṃ nūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajjeyaṃ.*

anagāriyaṃ pabbajeyyaṃ ti (cf. Sv I 181.1f. *saṅkha-likhitam likhita-saṅkha-sadisam dhota-saṅkha-sappaṭibhāgaṃ caritabbam*).

DN(F) 66.5ff. “Für jemand, der das Hausleben führt, ist es nicht leicht, den ganz vollkommenen, ganz reinen, perlmuttergleichen heiligen Wandel zu führen”.

This term might be somehow connected with the names of two brothers, great sages, who were famous for their penance and for abiding strictly by the rule in the country, namely cutting off one’s hands on a charge of theft. When Likhita ate Śaṅkha’s vegetables without asking for permission, the latter sent Likhita to the king to receive appropriate punishment (see PE, p. 453, s.v. Likhita I).¹¹ They are said to have composed the *Dharmasūtras*.

3. *Alparajaskajātīya*

Mv(KM) 3.411

atha khalu bhagavato etad abhūsi “Udrako Rāmaputro *śuddho alparajo aparokṣajātīyo so ca dūragato atikrāntagato nevasaṃjñānāsamjñāyatanasahavratāye*¹² *dharmān deśayati. adya saptāhaṃ kālaṃgato*¹³ *Udrako Rāmaputro, mahājāni*¹⁴ *Udrako Rāmaputro. katamo pi khalv anyo pi satvo śuddho alparajo aparokṣajātīyo me pratibalo prathamam dharmam deśayitam*¹⁵ *ājānitum na ca naṃ*¹⁶ *viheṭṭhaye*¹⁷ *yam idaṃ dharmaśravaṇāya?*

All the mss. and Sen. read *aparokṣajātīyo* for *alparajaskajātīyo*. Interestingly, *aparokṣa*^o occurs also in the parallel passage in LV 403.6, which reads: *Rudrakaḥ khalu Rāmaputraḥ śuddhaḥ svākāraḥ suvijñāpakāḥ suviśodhako mandarāgadoṣamoho*¹⁸ *()parokṣavijñāno*.¹⁹

¹¹ Cf. PW s.v. *likhita* “2) m. N. pr. eines Rṣi, der auch als Verfasser eines Gesetzbuches fast immer in Verbindung mit Śaṅkha genannt wird. Nach MBH. 12,668. fgg. wurden dem Likhita, weil er in der Einsiedelei seines Bruders Śaṅkha ohne dessen Erlaubnis Fürchte gebrochen und gegessen hatte, vom Könige Sudjuma beide Hände abgehauen. Daher ist *saṅkhalikhita* so v. a. "ein strenge Gerechtigkeit übender Fürst" 4252. *saṅkhalikhitaṃ vṛttiḥ* so v. a. "das Ueben strenger Gerechtigkeit" 4756. *saṅkhalikhitaṃ priya* "ein Freund strenger Gerechtigkeit”.

¹² Na Sen. *naiva*^o; “stage of neither consciousness nor unconsciousness” (BHSD s.v.); Pā *nevasaññānāsaññā*^o.

¹³ Sen. *kālagato*; for the so-called *aluk-samāsa*, a *tatpuruṣa* compound with the case ending (here acc.) in its first element retained, cf. Whitney 1889: 483, § 1250; cf. also Oberlies 2001: 122; Sn(tr.N) 182 (*ad* Sn 168); Sadd 741, 745, 767; cf. also Merv-Av *kālaṃ-√gam* “to die”.

¹⁴ Sa Na *mahājīno* (s.e.); Sen. *mahāhānir* (≠ mss.); see DP s.v. *jāni*² “loss, deprivation”; cf. Vin I 7.33f. *atha kho bhagavato etad ahoṣi: mahājāniyo kho Uddako Rāmaputto, sace hi so imaṃ dhammaṃ suṇeyya, khippam eva ājāneyyā*.

¹⁵ Sa *deśayitum*; Na Sen. *deśitam*.

¹⁶ Na Sen. *me*.

¹⁷ Corr. Na; Sa *viheṭṭhaye*; Sen. *viheṭṭhā*.

¹⁸ Cf. Tibetan, Derge no. 95, mdo sde, kha 193a (fol. 193a3) *rnam par ses pa lkog tu ma gyur pa* “whose cognition [of phenomena] is evident, not hidden” (cf. BHSD s.v. *aparokṣa* “having not secret intelligence”).

¹⁹ Cf. Foucaux 1884: 335 “Quel est l’être pur, de bonne nature, facile à discipliner, facile à instruire, facile à purifier, ayant peu de passion, de haine et de trouble d’esprit, et ne faisant pas un secret de la science, et qui, faute d’avoir entendu la loi, a subi une grande privation?”.

On the basis of the three occurrences of the distorted form in Mv and LV, Edgerton (BHSD s.v. *aparokṣa*) suggests: “*aparokṣa-vijñāna* LV 403.5, 9 (of Rudraka Rāmaputra) and *aparokṣa-jātīya* Mv iii.322.11, 14 (of Udraka Rāmaputra), or *-jātika* Mv iii.415.10, of manifest, open understanding (LV), or manifest, open (? not obscure? precise mg. not very clear) in nature (Mv)”]; however, his observations are not correct (cf. also SWTF s.v. *aparokṣa-vijñāna*).

In fact, the correct form *alparajaska-* “of slight passion, free from passion” (BHSD s.v.) occurs three times in Mv(KM) 3.411 (note, however, that the parallel passages in the LV read *aparokṣa-*):

Mv *Ārāḍo Kālāmo śrāddho alparajo alparajaskajātīyo*;

Mv *katamo puna anyo pi satvo śuddho alparajaskajātīyo* (LV 403.4f. *katamaḥ sattvaḥ śuddhaḥ svākārāḥ suvineyaḥ suvijñāpakāḥ suviśodhako mandarāgadoṣa-moho 'parokṣavijñāno yo 'śrutavān dharmasya parihīyate*)

Mv *pañcakā bhadravargīyā śuddhā alparajā alparajaskajātīyo* (LV 404.7ff. *te khalu pañcakā bhadravargīyāḥ śuddhāḥ svākārāḥ suvijñāpakāḥ suviśodhakā mandarāgadoṣamohā aparokṣavijñānāḥ*).

Cf. also CPS II 116 *santi sattvā loke jātā vṛddhās tīkṣṇendriyā api madhyendriyā spi mṛdvindriyā api | svākārāḥ suvineyā alparajaso (')lparajaskajātīyā ye 'śravaṇād dharmasya parihīyante ||*;

as well as numerous occurrences in Pāli, e.g.

Vin I 5.6 *santi sattā apparajakkhajātīkā assavanatā dhammassa parihāyanti*

(see CPD s.v. *appa-rajakkha* “free from passions [said of a person in whom the guṇa rajas is insignificant; thus “fit for the dhamma”]”; DP s.v. *appa* “-rajakkha, with little or no passion or impurity; -rajakkhajātika, being by nature free from passion”).

It seems likely that *aparokṣa-* in the Mv and LV is a result of a series of wrong back-formations, i.e. *-kkha-* was backformed to *-kṣa-* instead of *-ska-*, *appa-* was ‘corrected’ to *apa-* instead of being backformed to *alpa-*, then the scribe seeing *aparājakṣa-* might have ‘corrected’ it to *aparokṣa-*.

4. *Bhavaṃmūlaka, bhavannetrika, bhagavantaprabhava, bhagavantapraṭiśaraṇa*

Mv(KM) 3.430

evam ukte āyusmantā paṃcakā bhadravargikā²⁰ bhagavantaṃ etad avocat “bhavaṃmūlakā²¹ khalu bhagavāṃ²² dharmā bhavannetrikā²³ bhagavan bhagavantaprabhavā²⁴ bhagavan

²⁰ Sen. °vargīyā; for the intervocalic *k < y*, cf. Norman CP VIII 104 (e.g. *Sabhika < Sabhiya; Bhallika < Bhalliya*).

²¹ Na Sen. *bhavamūlakā*; *bhavan = bhagavan*.

²² Na Sen. *bhagavan*; for the voc. sg. *bhagavān*, cf. BHSG § 18.81; Abhis III § 15.4.

²³ Na Sen. *bhavanetrikā*; *bhavan = bhagavan*.

²⁴ Na Sen. *bhavaprabhavā*; for the stem *-nta* in composition, cf. BHSG § 18.5.

*bhagavantapraṭiśaraṇā*²⁵. *sādhū bhagavāṃ bhikṣūṇāṃ etam arthaṃ bhāṣe. bhikṣū bhagavato sammukhāc chrūtvā sammukhā*²⁶ *pratigṛhitvā tathatvāya dhārayiṣyanti*”.

“O Lord, (our) teachings are rooted in the Lord (*bhagavaṃmūlakā*), guided by the Lord (*bhagavannetrikā*), have the Lord as their source (*bhagavaṃprabhavā*), have the Lord as their resort (*bhagavaṃpraṭiśaraṇā*). It would be good if the Lord would explain the meaning (of these words) to the monks”.

The correct readings in ms. Sa *bhavaṃmūlaka* “rooted in the Lord”, *bhavannetrika* “guided by the Lord”, *bhagavantaprabhava* “having the Lord as their source” and *bhagavantapraṭiśaraṇa* “having the Lord as their resort” were changed in ms. Na. The scribe probably regarded the stems *bhavan-* and *bhagavanta-* as scribal errors for *bhava-*. Therefore, he changed the text according to his understanding, and, since all the later mss. derive from ms. Na, they all follow its readings:

Na *bhavamūlakā khalu bhagavaṃ dharmā bhavanetrikā bhagavan bhavaprabhavā bhagavan bhavapraṭiśaraṇā*,

which was followed by Senart in Mv 3.337:

evam ukte bhikṣū bhagavantam etad avocat || bhavamūlakā bhagavan dharmā bhavanetrikā bhagavan bhavaprabhavāḥ bhavapraṭiśaraṇā | sādhū bhagavāṃ bhikṣūṇāṃ etam arthaṃ bhāṣe bhikṣū bhagavataḥ saṃmukhāc chrutvā saṃmukhāt pratigṛhitvā tathatvāya dhārayiṣyanti ||

Jon. III 331 “Coming-to-be, Lord, is the source of things; coming-to-be is their conduit; coming-to-be is their cause; coming-to-be is their mainstay”.

Cf. the parallel passages in Pāli, e.g.

MN I 309.30 *bhagavaṃmūlakā no bhante dhammā bhagavaṃnettikā bhagavaṃpaṭiśaraṇā. sādhū vata bhante bhagavan taṃ yeva paṭibhātu etassa bhāsitassa attho, bhagavato sutvā bhikkhū dhāressanti* (MN[tr.Ñ] 408 “Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, have the Blessed One as their resort”).

SN III 66.7 *bhagavaṃmūlakā no bhante dhammā bhagavannettikā bhagavaṃpaṭiśaraṇā* (SN[tr] 901 “Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, take recourse to the Blessed One”).

Bibliography and Abbreviations

Abhis = *Die Abhisamācārikā Dharmāḥ: Verhaltensregeln für buddhistische Mönche der Mahāsāṃghika-Lokottaravādins*, herausgegeben, mit der chinesischen Parallel-version verglichen, übersetzt und kommentiert von Seishi Karashima, unter Mitwirkung von Oskar von Hinüber, Tokyo 2012: International Research Institute for Advanced Buddhology, Soka University (Bibliotheca Philologica et Philosophica Buddhica XIII), 3 vols.

BHSD = Franklin Edgerton, *Buddhist Hybrid Sanskrit Dictionary*, New Haven, 1953: Yale University Press.

BHSG = Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar*, New Haven, 1953: Yale University

²⁵ Na Sen. *bhavapraṭiśaraṇā*.

²⁶ Na Sen. *sammukhāt*.

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- CPD = *A Critical Pāli Dictionary*, begun by V. Trenckner, ed. D. Andersen *et al.*, Copenhagen, Bristol, 1924-2011.
- CPS = *Das Catuspariṣatsūtra, Eine kanonische Lehrschrift über die Begründung der buddhistischen Gemeinde*, hrsg. und bearb. von Ernst Waldschmidt, Teil I-III, Berlin 1952-1962 (*Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin, Klasse für Sprachen, Literatur und Kunst* 1952, 2; 1956, 1; 1960, 1).
- DN(F) = *Dīghanikāya. Das Buch der Langen Texte des buddhistischen Kanons*, in Auswahl übersetzt, Göttingen, Leipzig 1913.
- DP = *A Dictionary of Pāli*, by Margaret Cone, Oxford 2001-: The Pali Text Society.
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- Jā = *Jātaka*, together with *Jātakatthavaṇṇanā* (ed. Fausbøll 1877–96).
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- Mbh = *The Mahābhārata*, for the first time critically edited by Vishnu S. Sukthankar, with the co-operation of Balasaheb Pant Pratinidhi *et al.*, Poona 1933-1966: Bhandarkar Oriental Research Institute.
- Merv-Av = Seishi Karashima and Margarita I. Vorobyova-Desyatovskaya “The *Avadāna* Anthology from Merv, Turkmenistan”, in: *Buddhist Manuscripts from Central Asia: The St. Petersburg Sanskrit Fragments* (StPSF), ed. Seishi Karashima and Margarita I. Vorobyova-Desyatovskaya, pp. 145-505.
- MN = *Majjhima-Nikāya*, ed. V. Trenckner, R. Chalmers, 3 vols., London 1888~1899: PTS, vol. 4 (Indexes by C. A. F. Rhys Davids), London 1925: PTS.
- MN(tr.Ñm) = *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, original translation by Bhikkhu Ñāṇamoli; translation edited and revised by Bhikkhu Bodhi, Boston 1995: Wisdom Publications (The Teachings of the Buddha).
- Mv(KM) = a new edition of the *Mahāvastu*, under preparation by Katarzyna Marciniak.
- MW = Monier Monier-Williams, *A Sanskrit-English Dictionary*, Oxford 1899: The Clarendon Press.
- Na = the oldest extant paper manuscript of the *Mahāvastu*; completed in 1657 by an eminent scribe named Jayamuni Vajrācārya.
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- PE = *Purāṇic Encyclopaedia. A Comprehensive Dictionary with Special Reference to the Epic and Purāṇic Literature*, ed. Vettam Mani, Delhi 1975, Motilal Banarsidass.
- PW = Otto Böhtlingk, Rudolph Roth, *Sanskrit-Wörterbuch*, 7 Bde., St. Petersburg 1855-1875.

- Sa = the palm-leaf manuscript Sa of the *Mahāvastu*; on paleographic grounds dated to ca. 12th/13th century.
- Sadd = *Saddanīti. La Grammaire Palie d'Aggavaṃsa*. Texte établi par Helmer Smith, I (1928), II (1929), III (1930), IV (1949) Tables, V 1 (1954), V 2 (1966) Vocabulaire, Lund: (*Skrifter utgivna av Kungl. Humanistiska Vetenskapssamfundet i Lund*, XII 1-5); repr.: 3 vols., Oxford 2001: PTS.
- Sen. = *Le Mahāvastu*, texte sanscrit publié pour la première fois et accompagné d'introductions et d'un commentaire, par É. Senart, Paris 1882-1897: Imprimerie nationale (Collection d'ouvrages orientaux; Seconde série, 3 Vols.).
- Sn = *Suttanipāṭa*, ed. D. Andersen, H. Smith, London 1913: PTS.
- Sn(tr.N) = *The Group of Discourses (Sutta-Nipāṭa)*: second edition, translated with Introduction and Notes by K. R. Norman, Oxford 2001, Pali Text Society (Pali Text Society Translation Series No. 45).
- SN = *Samyutta-Nikāya*, ed. L. Feer, 5 vols., London 1884-1898: PTS.
- SN(tr) = *The Connected Discourses of the Buddha: A Translation of the Samyutta Nikāya*, by Bhikkhu Bodhi, Boston 2000: Wisdom Publications (Teachings of the Buddha).
- Spk = *Sāratthappakāsinī*, Buddhaghosa's Commentary on the *Samyutta-nikāya*, ed. F.L. Woodward, 3 vols., London 1929-37: PTS.
- Sv = *The Sumaṅgala-vilāsinī, Buddhaghosa's Commentary on the Dīgha Nikāya*, ed. T.W. Rhys Davids and J. Estlin Carpenter, London, 3 vols., 1886-1932: PTS.
- SWTF = *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden*, ed. H. Bechert, K. Röhrborn, J.-U. Hartmann, Göttingen 1973ff.
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